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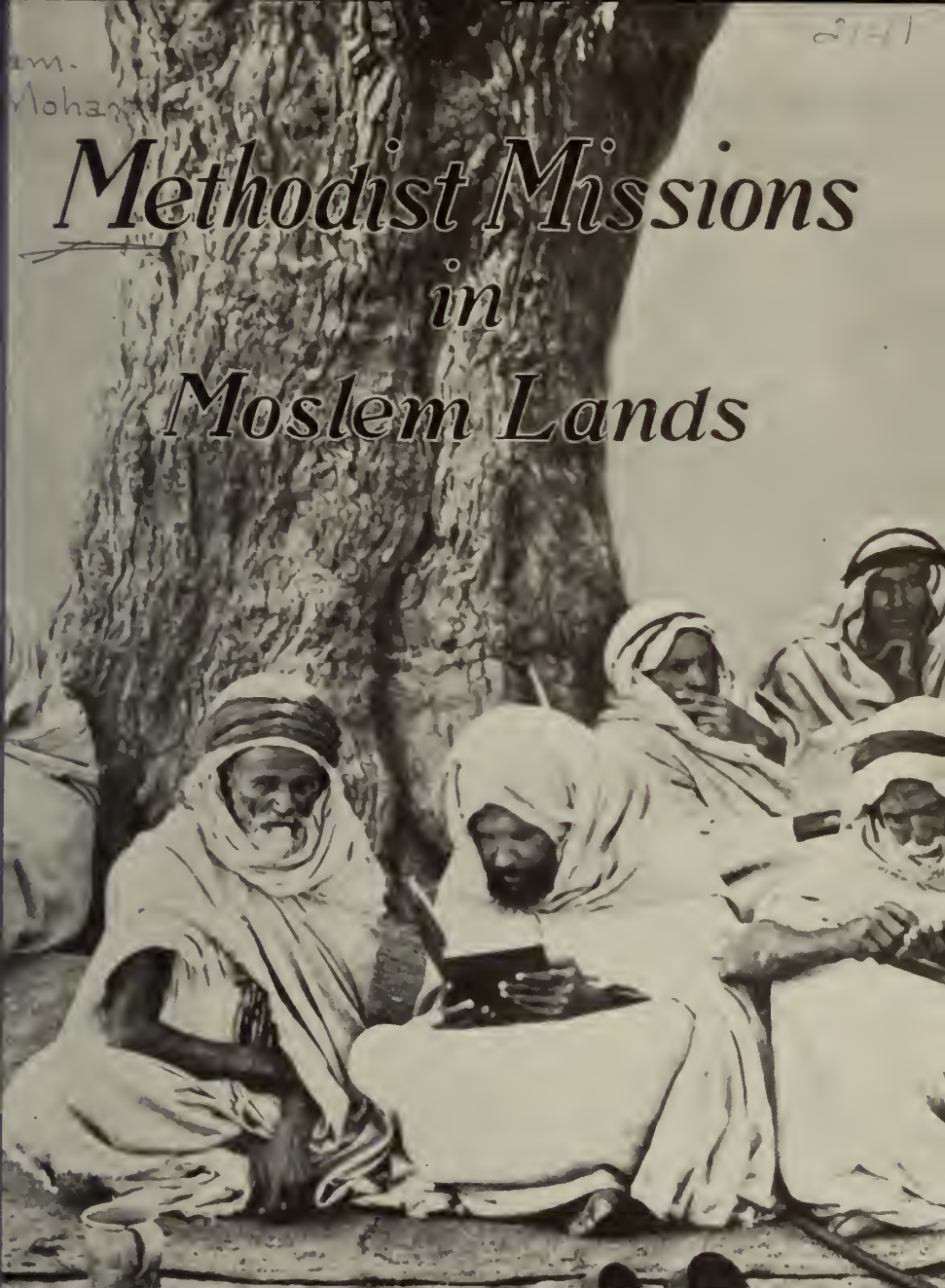
Methodist Missions in Moslem Lands



SUGGESTED READING ON MOHAMMEDANISM

ARAB AT HOME, THE. Paul W. Harrison. T. Y. Crowell Co., New York, 1924. $3.50.

FRIENDS OF THE CARAVAN TRAILS. Elizabeth Harris. Missionary Education Movement, New York, 1926. 50 cents. A handbook for teachers of Juniors.

LANDS OF THE MINARET. Nina Rowland Gano. Missionary Education Movement, New York, 1926. 50 cents. A handbook for leaders of Intermediate groups.

LAW OF APOSTASY IN ISLAM, THE. Samuel M. Zwemer. W. P. Blessing Co., Chicago, 1925. $2.50.

MASOUD, THE BEDOUIN. Alfreda Post Carhart. Missionary Education Movement, New York. $1.50. A reading book of stories.

MOSLEM FACES THE FUTURE, THE. T. H. P. Sailer. Missionary Education Movement, New York, 1926. Cloth, $1.00; paper, 60 cents. An introduction to the study of the Moslem world.

MOSLEM WOMEN. A. E. and S. M. Zwemer. Central Committee for the United Study of Foreign Missions, West Medford, Mass., 1926. Cloth, 75 cents; paper, 50 cents.

MOSLEM WORLD OF TO-DAY, THE. John R. Mott, Editor. G. H. Doran Co., New York, 1925. $2.50.

MUSA: SON OF EGYPT. Mary Entwistle and Jeannette Perkins. Missionary Education Movement, New York, 1926. 50 cents. A book for teachers of Primary children.

SHEPARD OF AINTAB. Alice Shepard Riggs. Missionary Education Movement, New York. Cloth, $1.00; paper, 75 cents. The life of a great medical missionary.

TALES FROM MOSLEM LANDS. Missionary Education Movement, New York, 1926. 40 cents. A pamphlet of hero stories.

YOUNG ISLAM ON TREK. Basil Mathews. Missionary Education Movement, New York, 1926. Cloth, $1.00; paper, 60 cents. Modern Western civilization as it is affecting Mohammedan countries to-day.

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Chapels Among the Mosques

"THERE is no God but Allah, and Mohammed is the messenger of Allah."

Five times a day the crier mounts the minaret of the Mohammedan mosque and repeats this simple creed. Five times a day he calls to prayer, and millions of the faithful, in field or at home or in the busy street, spread their mats, face Mecca, and repeat their prayer and creed. In practically every land in which the Methodist Episcopal Church is carrying on mission activities, Mohammedans are to be found. About one person in five in mission lands owes allegiance to Mohammed and to Allah.

One fifth of India's vast millions are Mohammedans; the Dutch East Indies (Java, Dutch Borneo, Banka, South Sumatra) has two Mohammedans to one person of any other faith; they have for centuries held their belief in China; and they are gradually coming southward from North Africa to capture tribes in central and south Africa to their religion. The American flag floats over more than half a million Mohammedans in the Philippines, and they are founding active colonies in some South American republics.

It is noteworthy also that Mohammedans are gaining more converts to their faith in Africa, and among the aboriginal peoples of Malaysia, than are the forces of the Christian church. The simplicity of the religious forms, the slight

changes in personal life and habits required of the believer, and the true brotherhood and fellowship existing between Mohammedans of all races and nations, have made the religious conquest of animistic peoples comparatively simple.

Promising Beginnings in India

Practically every pastor, missionary and national, in India has opportunity to reach Mohammedans with the Gospel message, so mixed are the populations and religions. Large numbers of Mohammedan boys are found among those enrolled in the schools of the Methodist Episcopal Church, but comparatively few of them ever embrace Christianity, though their lives are often strongly influenced for good by Christian teachers.

MOSLEMS IN METHODIST MISSION FIELDS

Argentina	7,500
Bulgaria	672,500
Jugo-Slavia	1,337,000
Belgian Congo	1,764,000
Rhodesia	9,000
Union of South Africa	50,000
Algeria	4,971,000
Morocco	5,695,000
Tunisia	1,891,000
Liberia	300,000
Philippines	586,000
India and Ceylon	69,815,000
Straits Settlements	258,000
Federated Malay States	420,000
Borneo (British)	350,000
Dutch East Indies	36,000,000
China	9,000,000
Total	133,126,000

To date not more than five or six Indian teachers have been set aside by the Methodist Episcopal Church for purely Mohammedan work. But an effort is being made to change this situation. In the Bareilly Theological Seminary, an institution of the Methodist Episcopal Church, a "Department of Islamic Studies," open to all denominations, is training young men for a special ministry among Mohammedans. This

new department is under the leadership of the Rev. J. A. Subhan, B.A. At "The India Methodist Theological College" in Jubbulpore, the Rev. Malcolm Pitt, an unusually well-trained and qualified instructor in Islamics, is presenting courses of studies for ministers-in-training in that institution. This is a beginning of Methodism's effort to reach Mohammedans with the Gospel.

Arab Moslem, North Africa

As secretary of the "Committee on Christian Literature for Moslems" in India, the Rev. Murray T. Titus, Methodist missionary, is rendering valuable service in reaching Mohammedans through means of the printed page. The Committee has recently published 71 different pieces of literature, totalling several millions of pages, in Urdu, Bengali and English. The Rev. A. L. Grey is opening up new missionary work in Baluchistan, where the population is 90 per cent Moslem. And in Lucknow City a mission to Moslems is being established by the Rev. H. R. Calkins.

Bible women of the Woman's Foreign Missionary Society have an unusual opportunity to spread the Christian message as they visit the zenanas, or women's sections of the Mohammedan homes. Much of the movement for freedom among these Indian women, and much of the new ideals penetrating the rising generation of Mohammedan youth, had foundation in the teaching of consecrated Bible women.

Isabella Thoburn College, world-famed Methodist girls' college, has trained numbers of Moslem girls who have become teachers or who have studied medicine.

"Perhaps the most effective way to reach the Mohammedans of Malaysia, to disarm their strong prejudice against Christianity, and to get into heart-to-heart touch with them, will be through medical missions," says Dr. William G. Shellabear, a leading authority on conditions in British and Dutch Malaysia. "The death rate among children, and the suffering of the people of all ages through their ignorance and lack of medical help is appalling. The Dutch government offers to pay three fourths of the cost of building hospitals, and to provide the salaries of doctors and nurses, if the Methodist Episcopal Church will furnish the men and women for this work."

To date the Methodist Episcopal Church has opened one hospital in this island world—at Tjisaroea, Java. A nurse conducted a dispensary at Palembang, Sumatra, ministering to more than 500 persons, mostly Moslems, per month, until financial conditions forced its closing in 1925.

Moslem Lads In Christian School

Tjisaroea Hospital cares for more than 600 patients in its wards each year, besides many thousands in dispensary and clinic. Frequently the physician-in-charge helps more than 100 patients per day. He and the nurses also conduct clinics in the outlying village schools.

At Singapore, the Publishing

House of the Methodist Episcopal Church is equipped to print tracts and books for the Mohammedan Malays. Funds, however, are required for the printing and for the distribution of this literature. Since Singapore is the center of Moslem propaganda for the island empire, this literary undertaking should be carried on vigorously.

THE FLAGS THAT FLOAT ABOVE MOSLEMS

British above	90,000,000
Dutch above	36,000,000
French above	25,000,000
Russian above	16,600,000
Chinese above	9,000,000
American (U. S.) above	600,000
Egyptian above	12,000,000
Belgian above	1,764,000
Italian above	1,549,000
Independent Moslem Flags above	26,000,000

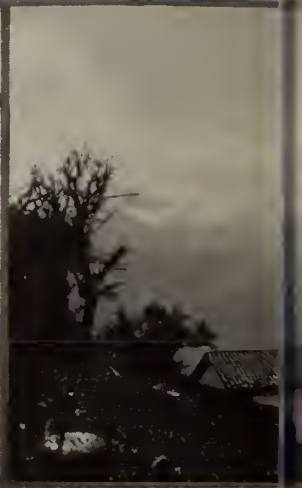
There Were Once 40,000 Churches

In the early Christian centuries the church of Christ made some of its greatest advances in North Africa. When in the seventh century the Arabs completely wiped out Christianity from the continent there were 40,000 churches and 600 bishoprics, and all were destroyed.

Throughout this vast region, except in Egypt, the Methodist Episcopal Church is carrying on mission work among Mohammedans. There are mission stations in Algeria at Algiers, Constantine, Oran, Fort National (Great Kabylia), Il Maten, Sidi-Aich; in Tunisia, at Tunis and Sousse. Three fourths of the 15,000,000 Mohammedans in this territory are Berbers, including the famous and accessible hill peoples called Kabyles; one fourth are of Arab origin.

Twenty-five missionaries of the Methodist Episcopal Church are the meagre force scattered throughout this vast mission

Indian Mohammedan Teacher



Chapel in Mo

Overlooking Algiers

Prayer

North Africa
The Veil Enters Africa
Field
A Class in the Desert

field. They man such organizations as Arab churches and social centers, French churches, Kabyle churches and social centers, girls' homes, "Carpet School," boys' homes, Sidi-Aich Industrial and Agricultural School, hostels and day schools. A medical work recently opened up in Tunis has interested many Mohammedans in the church and school there.

Highways Come, Barriers Go

"The French government has undertaken the construction of a railway across the Sahara," says the Rev. E. F. Frease, veteran missionary in Algiers. "The highways for the gospel advance are being thrown up. God has also broken down barriers and has given to us with incredible rapidity the young Arab and Berber life of North Africa to train and to thrust out here and across the Sahara into the Soudan and Central Africa as the heralds of the Gospel to redeem the darkest part of the dark continent for Christ. If Islam is not won, it will not be because God has not demonstrated that it can be done."

It is said that Mohammedans coming from North Africa are converting more Negroes of that central continent to their faith than are the Christian forces—because "every Moslem trader is a missionary." Methodist mission stations in Angola, Belgian Congo, and in Rhodesia are endeavoring, by their ministry reaching out into hundreds of tribes and villages, to stem the southward march of Mohammedanism. Every school and church and dispensary across the center of the continent is a barrier to the progress of the Prophet's followers in their effort to control the religious life of the whole continent.

Why Missions to Mohammedans?

SOMETIMES the question is asked, "Why send missionaries to Mohammedans? They believe in God. The Koran tells about Jesus. Why not instead send missionaries to pagan lands?"

One needs but to travel in any wholly Mohammedan land, to read its literature, to view its social conditions, or to study its centuries of history to answer this question.

First: the Allah of the Koran is not the Jehovah of the Bible; he is a capricious despot, not a uniformly kind, just, and loving Father.

Second: Mohammedanism is now spreading so fast among pagan tribes of Africa and Asia that it becomes an obstacle in spreading Christianity among kindred tribes.

Third: with the exception of a few modern reform movements every Mohammedan country has stood still socially and morally for the past ten centuries; civilization has become petrified in its seventh century form, and all progress has been halted.

Fourth: Mohammedanism has reduced woman to a place of inferiority, has encouraged polygamy, concubinage and slavery; it has utterly failed to give any education to millions of boys and girls.

Fifth: the Jesus of the Koran is not Jesus the Christ of the New Testament. Hear Dr. Zwemer on this point:

Jesus of the Koran

"A Christian studying the faith of Islam soon learns not only that Christ has no place in the Moslem idea of God, as they deny the Trinity, but that the portrait of our Saviour, as

given in the Koran and in tradition, is a sad caricature. According to Moslem teaching, Jesus was miraculously born of the Virgin Mary: He spoke while still a babe in the cradle; performed many puerile miracles in His youth; healed the sick and raised the dead when He reached manhood. He was especially commissioned to confirm the Law and reveal the Gospel. He was strengthened by the Holy Spirit (Gabriel). He foretold another prophet, whose name should be Ahmed (Mohammed). They believe that Jesus was, by deception and substitution, saved from crucifixion and taken to heaven, and that He is now in one of the inferior stages of celestial bliss; that He will come again at the last day, slay anti-Christ, kill all the swine, break the Cross, and remove the poll-tax from infidels. He will reign as a just King for forty-five years, marry and leave children, then die and be buried near Mohammed at Medina."

The New Moslem Invasion of Central Africa

The Rise and Spread of Mohammedanism

NO more tragic, nor more pathetic story is contained in the history of religions than that of Mohammed—a man whose genius and power rightly directed might have made him a second Paul, who could have carried Christianity to hundreds of millions of people. He knew of Christ and called him the Sinless Prophet; but he denied the divinity of Jesus and set himself up as a greater prophet.

Mohammed, born 570 years after Christ, came of a poor but noble family. A camel driver in the vast desert in his early years, he married a wealthy widow and became a great merchant. During his wanderings in the desert solitudes he declared that visions came to him, and also that an angel told him he was called to be the last and greatest prophet of God.

For ten years Mohammed urged the people of Mecca to worship the one God, to repent of their sins and prepare for final judgment. But Mecca would not listen and only a very few converts were made. The Koreish, the family of hereditary keepers of the Kaaba, finally decided that Mohammed's teaching of a God who hated idolatry was dangerous for them. They conspired to kill him, and so he had to flee to Medina.

The flight to Medina changed the whole life and religion of Mohammed. Almost overnight he changed from preacher and prophet to temporal ruler and ruthless warrior. Ambition became his ruling passion.

Unlike Mecca, Medina welcomed the new prophet. In a few years he raised armies and made numerous expeditions against the Jews, Christians, and unbelievers.

Spread of Temporal Rule

When Mohammed died his sword had completely subjugated the Arabian Peninsula. Before the end of the sixth century Mohammedan rule included not only Arabia, Irak, Persia and Khorassan, but also the Christian lands of Syria, Egypt, Tripoli, Mauritania, and Algeria. Morocco and Spain came under Saracen rule in 710 and 711 A. D. For a few years southern France was a Moslem province, but Charles Martel, at the historic battle of Tours, drove the invaders out of this part of Europe. In the eighth century Mohammedanism spread northward as far as Transoxiana and Afghanistan. Crete, Sicily, and South Italy—in South Europe—were also conquered, but in these three countries the Christian rule was re-established within 200 years. In the thirteenth and fourteenth centuries Islam swept through Turkey, Servia, Greece, and Bosnia as far as Hungary, and at the same time India and the Malay Archipelago came under Moslem domination.

When the Dutch and British commenced to expand their possessions the power of Islam began to wane. In the last 100 years many kingdoms and states formerly Mohammedan have come under Christian rule, until at the present time the only Moslem states retaining their independence are Arabia, Turkey, Persia, and Afghanistan.

WHERE MOHAMMEDANS ARE FOUND IN LARGEST NUMBERS

United States	11,000	Central and South America	174,000
Philippines	587,000		

EUROPE

Albania	584,000	Russia	4,400,000
Bulgaria	672,000	Yugoslavia	1,337,000

AFRICA

Abyssinia	4,000,000	Senegal	1,266,000
Belgian Congo	1,764,000	French Guinea	1,700,000
Nigeria	11,000,000	Sudan (French)	1,600,000
Sudan (British)	3,000,000	Niger	1,145,000
Egypt	11,658,000	French Congo	5,700,000
Algeria	4,971,000	Italian Africa	1,549,000
Morocco	5,695,000	Liberia	300,000
Tunisia	1,891,000		

ASIA

Afghanistan	12,000,000	Dutch East Indies	36,000,000
Arabia	10,000,000	Syria and Lebanon	1,613,000
India and Ceylon	69,815,000	Persia	9,350,000
British Malaysia	1,912,000	Russian Asia	10,200,000
Mesopotamia	2,640,000	Turkey	8,350,000
China	9,000,000		

Total Moslem population in the world 240,562,864

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